

Daillon (J. de)
K. THE
A X L A I D *699.6.4*
TO THE *3*
Root of P O P E R Y:

O R, A
Strong PRESERVATIVE
Against the

Romish Missionaries,

Who are now extraordinarily busy,
promising themselves numerous Con-
versions among the Ignorant; occa-
sion'd by the *Schisms*, *Impiety* and *Athe-
ism*, so deplorably growing amongst us.

WITH
Plain and Easy REFLECTIONS up-
on the ARTICLES of FAITH of the
Church of *Rome*, sufficient to render the
CREED of Pope *Pius IV.* incredible.

*Principiis obsta, sero Medecina paratur,
Cum mala per longas invaluere Moras.*

L O N D O N :

Printed for T. BICKERTON, at the Crown
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(Price One Shilling.)

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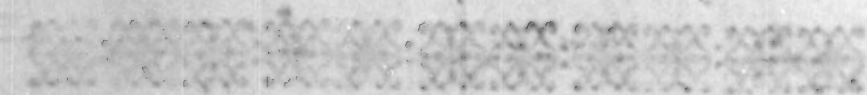
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Root of *POPERY*.



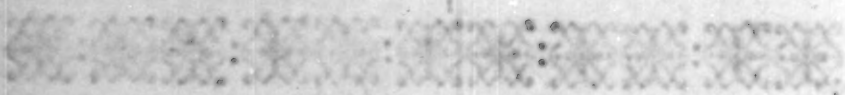


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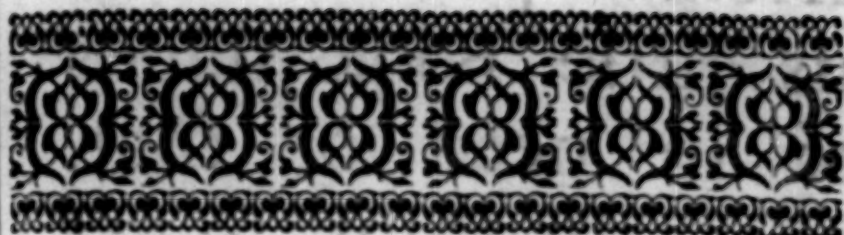
Root of POPERY



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To his Honour'd Friend,

Mrs. Mary Carteret.

MADAM,

THE Dedication of
Books, like a great
many other good things,
is much abus'd. Some
do seek thereby to get
Approbation for their
Works, by the Patro-
nage of some eminent
Per-

Person. I presume that this little Book stands not in need of that. Others do think, to get Praises for themselves, by the flattering Praises they set forth of their Patrons. I know, Madam, that as Your Merit wants no Panegyrick from my weak Hand, it could not but prove very unacceptable to You. Therefore, to avoid that troublesome Thing, a long Epistle, the Reasons of the Liberty I have

(vii)

have taken to affix Your Name to this (very reasonable, tho' very short) Book, are these : One, Your Readiness in acknowledging that You had receiv'd some Benefit by these Papers, persuades me that You will not be sorry to see them prove beneficial to others ; and that You remember well the Charge given to St. *Pe-ter* by our blessed Saviour, *Luke xxii. 32. When thou art converted, strengthen*

(viii)

*then thy Brethren. The
other Reason, I confess,
is my earnest Desire to
let You know how sin-
cerely I am,*

Your Affectioned Friend,

And most Humble Servant,

James de Daillon,

Comes du L U D E.



THE PREFACE.

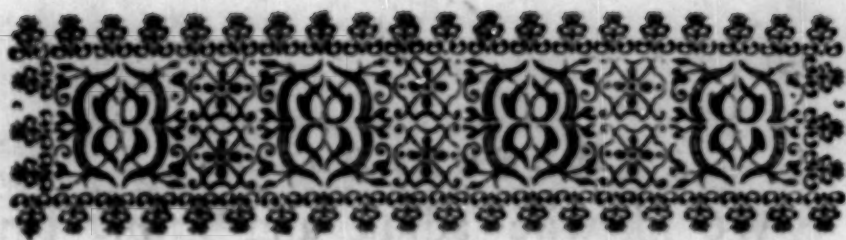


*I*N the Acts of the holy Apostles, Chap. xi. Ver. 47. The Lord added daily to the Church such as should be saved. *These Words were spoken long before, and Multitudes were admitted into the Church and sav'd, before there was a Church of Rome, or any Christian Church in Rome; and it is now acknowledged, that Jerusalem was the first, and consequently the Mother Church: Salvation was had, and doubtless may be had out of the Church of Rome. And we desire not to be put*

upon ; we do not so readily yield as they publish, That Salvation is to be had in the Romish Church ; its Apostacy from the Purity of the Faith is too manifest. Idolaters shall not inherit the Kingdom of Heaven, 1 Cor. vi. 9. Cursed is he that trusteth in Man, Jer. xvii. 5. Such were the Jews, who trusted in their own Righteousness ; and they that trust in Saints, in their Works, or others Merits. Cursed are they who add, or take away from God's Word : And what must we think of those, who add not only Traditions, as of equal Authority with the Word, but curtail and take away the Ordinances thereof, as the Cup in holy Eucharist, &c. Cursed is that Man, who knowingly and wilfully breaks God's Commandments, and teacheth others to do so. The Righteous lives by his Faith ; and how can we judge them to be in the Way to
Eternal

The PREFACE. xi

Eternal Life, who want the Christian Faith, which is to believe, that there is no other Name given unto Man, in whom and through whom he may be saved, but only that of Jesus Christ. Now if it be demonstrated, that the Faith of Rome is an erroneous Faith, I hope we may be allowed not to pronounce that a Roman Catholick dying, as that Religion requires him to do, may be saved. That which I presume to say, is sufficiently made out by the following Articles, if well examin'd by the Reflections made upon them. However, let Rome be satisfy'd with this, that whenever we mistrust the Security that the Church of England gives us of our Salvation, we will apply rather to the Greek Church, both more ancient, and less corrupted than that of Rome.




THE
Articles of Faith
OF THE
Roman Catholicks,
As they were

Added to the *Nicene* CREED, and
sent to the Council of *Trent* by
Pope *Pius* IV. about the Year
1545.



ARTICLE I.
Of TRADITION.

“  Admit and firmly embrace
“ all Apostolical and Eccle-
“ siastical Traditions ; and
“ the rest of all the Ob-
“ servations and Constitu-
“ tions of the same Church

REFLECTION.

We likewise admit and firmly embrace all Traditions that are Apostolical and Ecclesiastical of the Christian Church, and you shall know them by their being Wholsome, Orthodox, or agreeable to God's Word, that Word which is *the Power of God unto Salvation, to every one that believeth*; that Word which God spake last of all unto us by his Son; and what need have we of any more, or of any unwritten Word. It is true, that St. Paul bids us to *hold what we have been taught, whether by Word or Epistle, 2 Thess. ii. 13.* Let them shew that the Traditions they impose have either way been deliver'd, and we will receive them. But neither Way have we been taught, Purgatory, Praying to Saints, the Pope's Supremacy, the Celibat Fasts of the Church, private Masses, Worship of Images, &c. Besides, the Church of Rome is not so great an Observer of Traditions, but she rejects some, even such as were called Apostolical, as the *Millenium*, the Communion of Children, and others. But with

what inexcusable Boldness do they declare their Traditions to be of equal Authority with the Scriptures, but to undervalue the one, and exalt the other; And do they think that rational Men will believe them? God gave the Scriptures for our Salvation, and shall we call his Wisdom into question, in not making it sufficient to that End, *John xx. 31.* But these Things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have Life, through his Name. This is the Sum of all, and the Church of Rome, in her Infallibility, ought charitably to give us an infallible Exposition of the Scriptures. Then Traditions would cause no Disturbances.



ARTICLE II.

Of the SCRIPTURES.

“ I Admit and hold the Truth of the
 “ holy Scriptures, according to
 “ that Sense which the Mother Church
 “ hath and doth now give unto it, whose
 “ Right it is to judge of the true Sense
 “ and

“ and Interpretation of the holy Scrip-
 “ tures : Neither will I ever under-
 “ stand or interpret the same, but ac-
 “ cording to the unanimous Consent
 “ of the Fathers.

REFLECTION.

R.
 The Pride of and Antichristian Pre-
 sumption appears no where more plainly
 than in this Case, of the holy Scriptures.
 They will own and receive what of it,
 and in what Manner they please. They
 admit the Truth of it, as if all of it were
 not true ; it is a good Thing, but we
 must pick and chuse, and leave the rest
 for other Customers : The Mother
 Church must trim and beautify it, else it
 will not pass. And which is the Mother
 Church ? Do ye not know it ? It is the
 Church of *Rome* : And who sayeth it ?
 She sayeth it, and you are damn'd if
 you deny it, for she is the only infallible
 Church ; and tho' they seem now per-
 swaded to acknowledge that *Jerusalem*
 was the Mother Church, they say that
 the Title, Honour, and Authority there-
 of was convey'd to *Rome* : We wish
 they

they could show this Conveyance but as well as they can that of their Faith from *Rome to Trent.*

But as to the most holy Scriptures, you see by this Article, what Contempt they cast upon them, to make Way for their fond Inventions, Legends, and innumerable Impositions. They have Reason, because they are against them. The Scripture so plainly discovers the gross Corruptions of their Church, both as to its Faith and Worship, that they find it necessary to lessen their Authority upon all Occasions. *Hosius*, in his Advertisements to King *Sigismond*, saith, *That if Hereticks offer to say it is thus written, it is the Voice of the Devil speaking in his Members.* *Costerus* calls the Scriptures Paper and Parchment, and saith, that God would not have his Church to depend upon Paper, as Moses made the carnal Israelites to do; that which is written in the Heart of the Church, doth far exceed the Scriptures. — Cardinal *Pool*, writing to King *Henry VIII.* hath these Words, *What an absurd Thing is this, that*

C

thou

thou didst attribute more Authority to the Scripture, than to the Church? De Primatu. Rom. Eccl. p. 91. If we please not Rome, we shall have no Scripture. Pighius saith, That the Apostles never intended to submit our Faith to the Scriptures, but rather their Writings to our Faith, and calls the Scriptures a Nose of Wax. Bullinger saith, That the Scripture is the Daughter, and the Church the Mother; who may order, alter, and dispense as she pleases. Enough of this to justify that the Scripture is no Friend to that Church which shews so little Love to it.

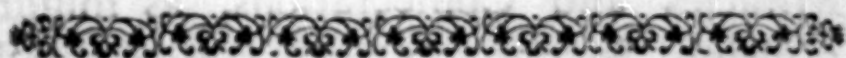
But this is the Priest's Craft. They will not permit you to examine Religion, nor indeed to know it; and therefore the Scripture must be subjected to their Church; that is, that God's infallible Word shall have its Meaning and Authority from fallible Man. But our blessed Lord commands to *Search the Scriptures, for in them we have eternal Life*, and what do we need more? If the Scripture is sufficient for this, it cannot

not be insufficient for any thing else : And to explain this All-sufficiency, we have the Testimony of the great Apostle, *2 Tim. iii. 15.* for he tells his Disciple, *That from a Child he had known the holy Scriptures, which are able to make him wise unto Salvation, through Faith in Jesus Christ ; that all Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect, thoroughly furnished to all good Works.* If all this may be done without the Church of Rome, we will stand, as we are ordered, to *the Law and the Testimony*, and leave our Opposers to the Fatigue and Difficulty of finding out the unanimous Consent of the Fathers ; (tho' we judge that also to be clear'd sufficiently on our Side) and we absolutely conclude, that these holy Writings, which by Excellency are called the Bible, will be able to stand their Ground against all the Assaults of *Deists, Free-Thinkers, Roman Catholicks*, or any other Opposers whatsoever. And that whatsoever is necessary to be believed

or done to obtain Salvation, is obvious to every Man, and plainly set forth in the holy Scripture. It is the last Will and Testament of our heavenly Father, which he would have us know and understand, since it is made for our Benefit, *Heb. i. 1.* It is well known, and they cannot deny it, that all are not permitted by them to read the Scriptures: And I say, that this Article of understanding the Scriptures as their Church understands them, is a wild Notion, that will distract the Curious, and leave to others none but an implicit Faith, which they can give no account of, as we are commanded to do; but as the Collier did, that we believe as the Church believes.

One may think it strange that we are to dispute of the Scriptures with them who own them to be the Word of God, and quote them where they think it serves their Turn; otherwise they appeal to their Church, which is begging the Question, they having not yet proved that their Church is the Church.

Church. As for us, we pray that God would be pleased to give us Grace never to cast so much Dishonour and contempt upon him, as to submit his Word to his ~~Creatures~~. In Wisdom he made all his Works; and in his infinite Wisdom and Goodness, he gave us his Word, which is the infallible Interpreter of itself, *and his Power unto Salvation, to every one that believeth.*



ARTICLE III.

Of SACRAMENTS.

“ **I** Hold likewise that there are Seven
 “ true and properly called *Sacra-*
 “ *ments* of the new Law, instituted by
 “ Jesus Christ our Lord, necessary to
 “ the Salvation of Mankind; tho’ every
 “ one of them is not necessary to every
 “ Man. And these are *Baptism, Con-*
 “ *firmation, the Eucharist, Penitence, Ex-*
 “ *treme Unction, Orders and Matrimony;*
 “ and that these do confer Grace. And
 “ of

“ of these Baptism, Confirmation and
 “ Orders cannot be repeated without
 “ Sacrilege.

R E F L E C T I O N .

Seven Sacraments they own, and by this time they might have been Seventeen, for their Church hath been, and is very Lucky in Inventions, and they have so many Ceremonies sanctified by Miracles and Consecrations, as might multiply Sacraments, *ad infinitum* ; and I see no reason why the *Pain Benit* distributed in Churches, and the *Holy Water* wherewith they are sprinkled, going in and out, should not come into the Number ? The miraculous *Agnus Dei*, and *Relicks* so powerful in preserving Houses and Persons, in preventing and curing Diseases, and driving out Evil Spirits, ^{may} make proper Sacraments : Above all, the Administration of Indulgences is a notable visible Sign of the greatest spiritual Grace, the Remission of Sins, with what they add in the following Article, the Rites and Ceremonies used
 in

in the Administration of the Seven, may be made additional Sacraments.

But the true Orthodox Church never did, nor doth acknowledge but two Sacraments, properly so called, and that for two Reasons ; 1. Because those Two are sufficient ; 2. Because they only have the necessary Qualifications of a Sacrament. 1. These Two are sufficient, because that in them are contained all the Mysteries of our Salvation ; and the Church always believ'd, that the Sacraments came out of our Saviour's Side, and these *Roman Catholicks* do not deny. 2. The first necessary Qualification of a Sacrament, is that it be of Christ's own Institution: Whatsoever wanteth this, cannot be a Sacrament of the *Christian Church*. Christ indeed gave us an Example for Confirmation, but we find no Command for it, nor any Ceremony or Promise annex'd to it. Our blessed Lord knew nothing of *Extreme Unction*. It is true, that Orders may be said to be of Christ's Institution, for he said to his Disciples, *As my*
Father

Father hath sent me, so send I you ; but neither the Father nor he gave an *outward Sign* for it. As for *Matrimony*, we find not that Christ took much Notice of it, but once to be present at one, and that to begin working the Miracles, which were to prove him to be the Messiah. None of us can easily find the *Spiritual Grace* annex'd to it, except it be by Accident. But we are very sure, that if that *Sacrament* hath the Vertue to confer any Grace, their Uncharitableness is inexcusable, in forbidding the Guides of their Communion to partake of it. It being evident enough, that it is as necessary for them as for any other sort of Men in the World. We are of their Opinion, that Baptism and Orders should not be repeated, but we approve not of the Word *Sacrilege* in this Place ; and affirm, that those that have been baptiz'd by Laymen or Midwives, ought to be rebaptiz'd. As for *Confirmation*, we daily ask our Bishop's Blessing upon our Knees, and they lay their Hands upon our Heads, as is usual, may we not call it Confirmation.

ARTI-

ARTICLE IV.

Of the Rites practised in the Administration of all their Sacraments,

“ I Own and receive all, and every
 “ the received and approved Rites
 “ of the Catholick Church, in the so-
 “ lemn Administration of all the fore-
 “ named Sacraments.

REFLECTION.

These Rites and Ceremonies (besides the unknown Tongue they make use of in their Administrations, which greatly blinds them, and utterly prevents the Attention and Devotion those ought to have who partake of them.) These Rites, I say, are many and burthenfome, and such as cannot but move the Heart of a pious Christian, to see them made the Ingredients, and object of an Article of Faith.

ARTICLE V.
Of the EUCHARIST.

“ I Confess also, that in the Mass there
 “ is offered to God a true, pro-
 “ per, and expiatory Sacrifice both for
 “ the Quick and the Dead. And that
 “ in the most holy Sacrament of the
 “ Eucharist there is truly, really, and
 “ substantially the Body and Blood,
 “ together with the Soul and Divini-
 “ ty of Jesus Christ; and that there is
 “ made a Conversion of the whole Sub-
 “ stance of the Bread into the Body, and
 “ of the Wine into the Blood: Which
 “ Conversion the Catholick Church
 “ calleth *Transubstantiation*. And I hold
 “ also, that the whole and intire Christ,
 “ and a true Sacrament is receiv’d under
 “ one kind.

REFLECTION.

This Article, and that of the Pope's Supremacy, are the two Hinges on which all *Popery* moves. Give Sense and Reason liberty to act, let common Understanding Reflect, and the Fabrick of the *Romish* Church will fall before *Christianity*, like *Dagon* before the Ark. For I affirm in the first Place, that there is not a more deceitful and extravagant Notion, than is here expressed of the Sacrifice of the Mass; yea, let me say, that there is nothing more inconsistent with, nor more destructive of true Religion, than the pretended Sacrifice of the Mass. There were true and real Sacrifices under the Law, for they were commanded, and the Victims were destroy'd; but in the Mass nothing is done like it; and *Christ*, in the Institution of the *Eucharist*, did neither kill himself, nor eat himself. But most certain it is, that in the Mass there is not, neither can there be an expiatory Sacrifice; for there never was,

neither shall ever any expiatory Sacrifice be, but that only which our Lord and Saviour Jesus Christ offered of himself upon the Cross for the Redemption of Mankind; nothing is more plain, in the Epistle to the *Hebrews*, than that Christ alone suffer'd for Sin; that he suffer'd but once, and can suffer no more, *Heb. ix. 25, 26.* His Sacrifice is not to be repeated, *Heb. x. 1, &c.* That all the old Sacrifices, nor what any Man or all Men can do, suffer, or offer, can amount to an expiatory Sacrifice: How blasphemous then are the Words which pretend to make the daily Offerings of every Priest an expiatory Sacrifice; that is, such as answers the whole Law, satisfies God's Justice, and pays for the Ransom of Souls. No, there is no expiatory Sacrifice without shedding of Blood, and no getting from under the Imputation of Sin, but by that precious Blood which cleanseth from all Sin.

The like Veracity and Godliness is apparent in the following Words, That
in

in the most holy Sacrament of Eucharist, there is truly, really and substantially the Body, &c. This is the great Mystery of Iniquity, the dark Vail of Ignorance cast upon the Nations, which with the Pope's Greatness, are the Props of the Reign of Antichrist. If this Article must stand, Christian Religion must contradict Sense, Reason, and Scripture. 1. Sense. Let us ever remember the Words, *1 John i. 1, 2, 3. That which was from the Beginning, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life.* Here Sense is made a judge of the Truth of *Christian Religion* but in this *Article*, That which was never heard of before the Eighth Century, that which no Eye ever saw, or can see, that which cannot enter into the Heart of any Man who is not perverted with the *Spirit of Popery*, must be admitted under *Pain of Damnation*. Our Saviour appeals to *Sense* to justify his Resurrection, and in all the Days of his Flesh, Men had nothing to persuade them of the Truth, but what he spake

spake and wrought. So that we may be as sure that their pretended substantial Conversion of Elements is false, as we are that Christian Religion is true.

2. This is not less repugnant to *Reason* than to *Sense*. It is very plain, that no Article of the Christian Religion is contrary to Reason ; but to believe Things impossible, and contradictory one to another, cannot be admitted by rational Men. But there is nothing more absurd, than that the Body of Christ is in Heaven and in Earth at the same time, and dot between ; that it is bigger and less than it self, and whole under every Point : Thus they stick at no Contradictions. We ask them, How can these Things be ? They readily answer, By a great Miracle ; a great one indeed, where nothing is felt, seen, or understood ! Men have, and can have no Notion of a Miracle, but as a Thing really done, and perceiv'd to be done, but by an Agent above Nature ; so that God alone can work a Miracle, which he never doth but for a good End and Purpose : Therefore we may affirm, that
he

he has no Hand in those cry'd up by *Roman Catholicks*; which tend only to promote Superstition and Idolatry. 3. Men of the Church of *Rome*, with a loud Voice will quote Scripture for it, tho' it be never so contrary to this dark and intricate Mystery; but take Notice by the by, that no less Men than *Biel, Cajetan, Cameracensis Scotus, Rochester, Durandus, Ocham, Melchior Canus, Vasques, Du Perron* and *Bellarmin* do say that it is not to be proved by Scripture. But because they will insist upon Scripture, when they think it makes at all for them; first they say that the Words, *This is my Body*, are plain Words, without any Figure at all, and yet own a Figure in the following, about *the Cup*; any thing is best with them. We say that all the Words are plain Words, according to the Usage of all Languages. In the Institution our Saviour spake *Hebrew*, but in the *Hebrew* Tongue they have not the Word *Signifies*, when they mean this *signifies*, they say this is such thing; the seven Kine are seven Years, the Stars are the Churches, the seven Heads and the seven

ven Mountains, I am the Way, the Door, Circumcision is the Covenant, the Rock was Christ. And pray let them restore the Cup to the Eucharist, and abate their Pride, which makes them call our Saviour's Wisdom into question, for without all doubt he thought it necessary; neither let them pretend to have a true Sacrament without it,

But it evidently stands in opposition to all that the Word of God saith about it. The Angel's Argument, *Matth. xxviii. 6.* is deny'd; *He is not here, he is risen.* Christ makes these two very opposite one to the other, *being in the World, and going up to Heaven.* It refutes his Ascension, for these two go together; *I leave the World, and go to my Father.* These two can never agree, *The Heaven must contain him to the Restoration of all Things, and he is every Day in the Hands of a Million of Priests.* We learn by the Scripture, that the Divinity is infinite; but this Article saith that it's contain'd in the Host. The Scriptures saith that Christ's Body's like ours, *Sin only ex-*
cepted;

cepted; but the Mass saith, that 'tis so
 so unlike ours, that it is not to be dis-
 cerned, and becomes so little, being
 whole under every Point, that there is
 no Proportion; and by its Multiplica-
 tion, *ad infinitum*, is become monstrous.

But *Roman Catholicks* will never cease
 affirming that the Words of our Saviour,
This is my Body, do clearly prove their
 imaginary *Transubstantiation*. The Words
 indeed are plain Words, but let them
 shew us when it was ever said in any
 Language, This is such thing, to signify
 that a thing is changed into another
 thing. But is it rational to believe that
 the Words, *This is my Body*, are ^{not} to be
 understood otherwise than the Words,
This Cup is the New Testament in my Blood;
 but no Body hath yet presum'd to say,
 that the Word *Cup* was the Chalice con-
 taining, but the Wine contain'd in it, or
 that this Liquor contained was transub-
 stantiated into the New Covenant; and
 so here is Figure upon Figure, and then
 the Words are plain Words, and *This is*
my Body, is as much as, *This Bread signifies*

my Body; This Cup represents the New Testament, sealed by the shedding of my Blood. Nothing is more contrary to the Sense of these Words, *This is my Body*, than the Notion of Transubstantiation; for our Saviour took Bread, and blessed it, the same that he took he blessed, the same that he blessed he broke, and what he broke he gave to his Disciples, and that was Bread; here is no Alteration in the Words, and no Body can so much as imagine any in the *Substance*, but an obstinate *Roman Catholick*. The Disciples knew of no Transubstantiation, for they broke Bread from House to House. St. Paul knew not Transubstantiation, for he calls the Bread of the Eucharist three times Bread, after Consecration; enough to justify the Inconsistency of Transubstantiation with God's holy Word. So that the true Doctrine of Christian Religion, makes the two Sacraments alike, both consisting of *outward visible Signs of inward spiritual Grace*. In the Eucharist the Bread is the Body of Christ, as the consecrated Water in Baptism is the Blood of Jesus

fus Christ, which cleanseth from Sin. The holy Water doth it without Transubstantiation; and why holy Bread should not do as well, we see no Reason, nor Scripture neither, to the contrary.

But how this pretty Nothing, *Transubstantiation*, came to have a Being, and so much Applause and latreian Adoration, a Scrap of History will shew, and let no Body presume to deny Matter of Fact. For 600 Years, all the Expressions of the Fathers about this Sacrament were Uniform and Orthodox in the Seventh Century. *Anastasius* was the first who affected to use new Expressions: After him, *Germanus Damascenus*; and yet no change of Substance was thought of. The Seventh and Eighth Centuries kept the right Notions of Sacraments. 338 Bishops at *Constantinople*, condemned the Service and Use of Images in the Eighth Century, and expounded the Eucharist thus, *That what is offered is the Substance of Bread and Wine; that this Bread is*

not a deceitful Image of the natural Flesh of our Saviour, it is a Type, and a Commemoration of his Passion : That God would not chuse any other Type, nor any other Thing that had the Figure of a Man, to give no occasion for Idolatry. This is as plain, and as authentick to our Purpose as can be desir'd : And the second Council of Nice, their great Enemy, acknowledgeth that this Council was Orthodox in the Point of the Sacraments.

Charles Magne writing to *Aleninas*, saith, that Christ at Supper with his Disciples, brake the Bread, and gave them the Cup, the Figure of his Body and Blood. So that as far as the Ninth Century, the Doctrine of the Eucharist remain'd Orthodox and Sound. Then *Pascasius Rabert* undertook to explain how the Eucharist is the true Body of Christ, viz. by a change of the Substances. *Bellarmin* tells us, that *Pascasius* was the first that writ clearly about it, and *Sirmondus* likewise ; but all this while there was no worshipping of the Host, and no Holiday kept for it. *Charles the Bald*, King of France, order'd

order'd *Bertram* Archdeacon of *Angiers* to write the Truth. His Book is common, cheap enough, and easily to be had. The Spirit of *Bertram* was communicated to *Berenger* in the Eleventh Century, and filled almost all *Italy*, *France* and *England*, saith *Matthew Westminster*.

In the Darknes of the 11th, 12th, 13th and 14th Centuries, the *Petrobussians*, *Waldenses*, *Wicliffites*, *Hussites* and *Albigences* maintain'd the Truth till the Reformation. But the Word *Transubstantiation* was not well known, and hardly used until the Year 1213. that the Council of *Lateran* decreed it an Article of Faith, together with the Pope's Sovereignty over Kings. If all this cannot convince and convert Men of Sense and Reason, and will not read the Scriptures as the Word of God ought to be read, we cannot expect that great Volumes will. We pray them zealously to consider these Things, and intreat the Lord from the bottom of our Hearts to give them Understanding.

ARTICLE VI.

“ I Embrace and receive all and every
 “ thing that was marked and de-
 “ clar’d in the holy Council of *Trent*,
 “ concerning Original Sin and Justifi-
 “ cation.

REFLECTION.

Is it possible that the *Roman Catholicks* will never acknowledge their Errors, which are so many, so palpable, and so evidently made to them; here is their implicit Faith with a witness! The *Gallican Church* hath not yet own’d the Authority of the Council of *Trent*, and yet the *French* are made to embrace and profess the Decrees of it, without knowing what they contain. Let them prove their Unity by their Agreement in the Point of Justification, which we maintain to be the free and gracious Remission of Sin, by Faith in Jesus Christ. Yea, I desire them to make out their ve-
 ry

ry Christianity, whilst they hold the Merit of the Works, the Necessity of Indulgences and Purgatory, their Jubilees and Pilgrimages, the Worship of Angels and Men, the Mediation of Saints, &c. for these, with other Things, have their Places in Justification to obtain Remission of Sins. This is prov'd undeniably by one Passage All-sufficient, tho' there were no more: The Absolution pronounced by the Priest upon the Penitent's Confession, in these Words; *The Passion of our Lord Jesus Christ, the Merits of the blessed Virgin Mary, and of all the Saints: Whatsoever thou hath done of Good and suffer'd of Evil, be unto thee in Remission of Sins, and Reward of Eternal Life.* And with these doth the Name of Jesus Christ stand alone, in whom and through whom we may be sav'd.

The Council of Trent, Chap. 11. 32. addeth the Merit of Works to Christ's Satisfaction, saying, *That our good Works do truly Merit increase of Grace and eternal Salvation.* They merit, not only with respect to God's Covenant, but be-

cause of the worthiness of the Works themselves ; and eternal Life is due not only from God's Liberality, but from his just Judgment. See Bellarmin *de Justificat. Lib. 5. C. 16, 17. Because God lov'd his Children, he would have them get to Heaven by Merit, which is more honourable to them to receive it of God's free Gift. ibid. c. 3.* Nothing can be more inconsistent with Christ's Righteousness, than the establishing a Righteousness of our own. Nothing can justify from Sin, but the Propitiation that was made for Sin ; Christ, and none other Person, nor none other Thing, was or could be a Propitiation for Sin. The Victim must die, and Christ alone did die for our Sins, and rose again for our Justification. The best of our Works is imperfect, the Work of Christ was perfect ; he merited, not we : He justify'd us from the Law, because he fulfill'd it for us ; he justify'd us from the Punishment, because he endur'd it for us. There is a Reward of Debt, and a Reward of Grace, both cannot be in us ; *for if it be of Grace, it is not of Works, Rom. xi. 6.* If God re-
wards

wards our Faith, he rewards his own Work and not ours: Faith is the Gift of God, and if God grants eternal Life to our Faith, it must be of Grace, not of Merit, because there is no Proportion; for *what have we that we have not received? and if we have received it, why do we boast, as if we had not received it? I forgave thee all that Debt, because thou desirest me.* His Desire merited not. Good Men are worthy, that is by Comparison, and God's gracious Acceptance; the best of Men ever own'd themselves unworthy of the least of God's Mercies. And it is a great Shame for any Man to say that he deserves any thing of God; for *when we have done all that is commanded, yet are we but unprofitable Servants.* If ever any Man merited, St. Paul did; but what saith he? *Not I, but the Grace of God in me;* and let him answer in one Word, *Who maketh thee to differ from another Man?* 1 Cor. iv. 7.

ARTICLE VII.

*The idolatrous Worship of Saints,
Images, Relicks, &c.*

“ I Believe and hold that the Saints
“ now with Christ, and reigning
“ with him, ought to be revered
“ and called upon, that they offer their
“ Prayers to God for us, and we are
“ to reverence their Relicks.

*This Article standeth firm ; we would have
Roman Catholicks to stand to it, and own
the Truth, that the Adoration due only to
God, is hereby ascribed to Creatures, and
Rome's Idolatry clearly asserted.*

REFLECTIONS.

First, Reverence is not here distinguished ; but I suppose they will allow me to understand it of Religious Reverence ; and if it be due to God, it is here commanded to be yielded to the Creature,

ture, to a Saint, to a Bone of him, or even to a Piece of his Shirt. Again, *Invocation*, that's the first Point : The main Point, yea, the comprehensive Point of God's Worship and Service, even Adoration it self ; and here is no difference (and I cannot apprehend how there can be any) between calling upon God, and calling upon a Saint ; and if the one is an indispensable Duty and Adoration, the other must be a sacrilegious, sinful Alienation and Idolatry. But whence comes it, that they have not been advised to bring in here their Distinction of *Latreia* and *Douleia*, betwixt the Saint and his Garment or Image. In one Word, if *Invocation* cannot be separated from *Adoration*, as I think it cannot be, *Rome* must cease to excuse her self from Idolatry ; all the Devotions of that Church are made up with it ; one Instance will serve for all : The extraordinary Honour paid to the blessed Virgin *Mary* at the head of all the Saints in the Mass, no more can be said to God, than is said to her ; yea more, for they say ten *Ave-Maries* for one *Pater-Noster*. There is a
place

place of Scripture not to be omitted here, Col. ii. 18, 19. *Let no Man beguile you of your Reward in a voluntary Humility and worshipping of Angels, intruding into those Things he hath not seen, vainly puff'd up by his fleshy Mind ; and not holding the Head from which all the Body by Joints and Bands having Nourishment ministred and knit together, increaseth with the Increase of God ; and, Ver. 23. Which Things have indeed a show of Wisdom in Will, Worship, and Humility. If Roman Catholicks cannot see themselves here, all the World besides can see them ; for the Service of Angels comprehends that of Saints, Images, and Relicks, and all are Creatures ; and all this is Will worship, and introducing into those Things which we have not seen, which we have no Knowledge of, and all our Doings about them are certainly done without Faith, and consequently must be sinful, Rom. xiv. 23. Sinful indeed ! for it is forsaking the Head, even Jesus Christ : And is not this spiritual Adultery, Idolatry ?*

As

As to Relicks, we should say but little, considering the Shamefulness of their Worship; but that the Church of *Rome* (like the cunning Artificer that makes Arrows of every Wood) makes Means of Grace of every thing, and brings every thing, tho' never so ridiculous, into an Article of Faith.

Were I not afraid of being too tedious in Reflections, the Worship of Images deserves well to be taken notice of; for altho' they say that they worship them not, there is nothing more evident to all the World; they argue for that worship upon all Occasions, and pretend even Scripture for it; they take the Part of the old *Iconolatres*, they make them contrary to the Command, they fill their Churches with them, they fall down before them, they kiss them, and use all the Devotions at their Feet, make long Processions and Pilgrimages to them, and ascribe to them the working of thousands of Miracles; so that if their Practice doth not prove that they worship Images,

Images, all the Marks of Idolatry set down in the Scriptures are to no Purpose. But what needs all this, when they speak Truth, and save themselves in saying, that they obey the Church. See their angelical Doctor, *St. Tho. Aquinas*, the Cross of Christ is to be ador'd, and the Figure of it in any Matter is to be ador'd with Latria. *Par. 3. Qu. 2. Art. 4.* See the *Romish Pontifical*, the Service of Good Friday; see also the Office for the Consecration of a new Cross, *O Sacred Wood! which alone was worthy to bear the Saviour of the World, save thy Servants this Day assembled for thy Praise.*

But I cannot forbear telling the *English* of a Rare Show, which my Eyes have seen, and the Eyes of many; whereof several are yet alive in *England*.

At *La Roche Foucault* in *Angoumois*, about *July 1673*, there a great and publick Solemnity was perform'd; the Ceremony was thus: The Relicks was shut up in a very rich Shrine, after the Model of God's Ark, were kept in the
Castle

Castle till the Quarrel was ended betwixt two Convents, one of Friars, the other of Nuns, which contended hard which should be the Depository of that precious Jewel. It being granted to the Nuns (I suppose by the Bishop of *Angoulesme*.) It was carried through the City, as in Triumph by the Gates of the Monks, for getting the better of them. There went first at Noon, 200 Flambeaux of pure Wax; then the Myſtery carried upon the Shoulders of four Priests in their Church Ornaments; next to it was the Clergy, both regular and ſecular; then follow'd the Magiſtrates, and after them the Gentry, and all the People of both Sexes upon their Knees in the Streets. If they want Grace to reſolve upon a better Religion, I wiſh them more Wit and Veracity, than thus to expoſe their Idolatry, ſo evident by their Practice, and which we judge they are aſhamed of, for they would puniſh ſeverely any Proteſtant who had been ſeen abroad at that Time, or whoſe Door or Window had been left open.

ARTICLE VIII.

Of PURGATORY.

“ I Constantly hold *Purgatory*, and the
 “ Souls there detain’d do receive
 “ Help by the Intercession of the Faith-
 “ ful.

REFLECTIONS.

The Church of *Rome*, the World knows, hath made bold with the holy Scriptures several Ways; and doubtless would have gone farther, if God by his gracious Providence had not preserv’d it pure in better Hands, and found *Purgatory* there by Fire as well as *Transubstantiation*, but they found an *[as]* in their Way, which they could put out as easily as they have done the *[upon]* from *Jacob’s* Staff; therefore they thought fit to resolve it into an Article of Faith, without which the Millions of Masses for the Dead had never come into Fashion; and so this Article is come not by absolute,
 but

but convenient Necessity. But the Church of *Rome* wanted more Means of Grace than Christ thought fit to leave us, none for them that are out of the World ; but *Rome* would have a charitable Office for Souls in Purgatory. Charitable indeed, in a new Way ! not by giving, but by receiving Money.

So that Purgatory is a mere Notion, it hath no Existence but in some Men's Brain ; there is no Revelation for it, nothing have we seen, or can we see of it. God will have our Zeal to be according to Knowledge ; and if Ignorance can any way help Devotion, we are sure it can never agree with a saving Faith ; for the Holy Ghost tells us, *That Men shall be sav'd by the Knowledge they shall have of the Son of God.* And if *Rome* hath no better Authority for Purgatory than her own Tradition : We answer them, *That they reject the Commandments of God, that they may keep their own Tradition,* Col. ii. 8. That their Traditions are deceitful Traditions, more apt a great deal to precipitate Souls into Hell, than to deliver them out of Purgatory. But, the Doc-
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rine of Purgatory prevails but upon the invincibly ignorant, or such as obstinately refuse Instruction.



ARTICLE IX.

Of IMAGES.

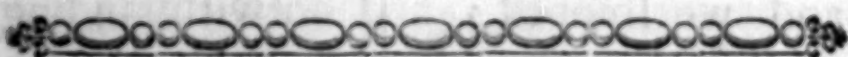
“ I strongly affirm that the Images of
 “ Christ, and of the always Vir-
 “ gin, God’s Mother, as also those of
 “ the other Saints, ought to be had,
 “ kept, and due Honour and Reverence
 “ yielded to them, and to their Relicks.

REFLECTIONS.

My Hand shakes and my Heart trem-
 bles, when I look upon this Article ; and
 who shall not be astonish’d to see both
Jews and *Mahometans* have so much Re-
 gard for the Second Commandment of
 God’s Law, as to forbid all, not only en-
 graven, but even painted Images and
 Representations, and that so many Chri-
 stians with brazen Faces, should make
 the

the Transgression of it the Subject of an Article of Faith! As if they should say to the Almighty; Forbidding to make Images, to keep and Honour them, must be a Mistake, for in and by Images is the best way of shewing our Love to Christ, which himself tells us is keeping his Commandments: No, saith the Church of *Rome*, Christ is in Heaven, the blessed Virgin *Mary* is in Heaven, and the Saints are there; and yet the Likeness of them is to be made, kept, and worshipped; and notwithstanding all Prohibitions, our pretty Babies, which we made so much of in our Infancy, must abide with us to recreate us to our dying Day and Hour; as all the Devotion requir'd in a Malefactor, is to hold in his Hands a Crucifix, and be continually kissing the Feet thereof, all the way that he is going to Execution. In the Consecration of an Image it is said, That whosoever shall worship such Saint before that Image, shall obtain more Grace than otherwise; and is not the Image it self a Means of Grace? So that not only the Saints themselves, but

their Images and Relicks are powerful Means of Grace, and great Miracles do shew themselves by them, and the Service of them makes the greatest part of the *Roman* Devotion; and therefore Relicks have been thought worthy to have place in two Articles of their Faith. And shall we not admire and be thankful for God's Goodness, that for all their Endeavours, the Second Commandment is not yet razed out of the Decalogue.



ARTICLE X.

Of INDULGENCES.

“ **I** Likewise affirm, that the Power
 “ of Indulgences was left by Christ
 “ in the Church, and that the Use of
 “ them is very wholesome to the Chri-
 “ stian People.

REFLECTIONS.

This is one of the most eminent and
 powerful Means of Grace, among the great
 Number

Number which the Church of *Rome* hath vented. It is grounded upon this Supposition, That the Super-abundance of the Merits of Christ, of the blessed Virgin *Mary*, of the Saints and Martyrs, and such as have wrought many more goods Works, than they were oblig'd to do, (which are commonly called Works of Supererogation) do make up a Treasury in the Church, whereof the Pope is not only the Keeper, but also the Dispenser and Distributor, as the Indulgences shall be procur'd; a scandalous Commodity that keeps up a great Commerce, and produces a good Income, and proves a Supporter of the Superstition of the *Romish* Church, by promising Remission of Sins to them who shall say their Prayers in such Churches, before such Image, and in such Form; as one Instance may fully satisfy any Man that will take Pains to mark the many Indulgences granted to them that shall devoutly make use of those Forms prescribed in *Rosaries* of the blessed Virgin *Mary*, where the most solemn Adorations of God are us'd to the Virgin *Mary*. See a Book

Book printed in *Engliſh*, *Ann.* 1632. wherein the Votaries do offer themſelves both Souls and Bodies, to be Bond Slaves to the bleſſed Virgin. And this is grounded upon the *Sovereign Dominion* given her, *not only over the World, but over the Creator of the World.* This and a great deal more of the ſame Stamp makes it moſt convenient, that Indulgences which produce ſuch excellent Advantages ſhould be recommended by an Article of Faith.



A R T I C L E X I.

Of the Church, and of the Pope.

“ I Acknowledge the Holy, Catholick,
 “ Apostolick, *Roman* Church, to be
 “ the Mother and Miſtreſs of all Churches; And I promiſe and ſwear true
 “ Obedience to the Pope of *Rome*, Suc-
 “ ceſſor to *St. Peter*, the Prince of the
 “ Apoſtles, and Vicar of Jeſus Chriſt.

R E F L E C T I O N S.

One thing should be well known, and seriously observ'd, particularly by them that are tempted to turn *Roman Catholicks*, and are told so much of the Unity of that Church and Religion; all that know it well do know, that this is very far from Truth. I will mention here but one Point, which is a great Point, the Difference of the Church and Court of *Rome*; not that I am able to distinguish them well one from the other, but they mention it often when they are told of their Quarrels among themselves, and of the Popperies of their Practices. Let the *Bulla in Coena* be well examined, and it will appear that so many of the *Catholicks* are excommunicated by the Pope, that the rest will make him a Church but of a narrow Extent, instead of Universality: And if Excommunication casteth out of the Church, you should not go among the *Roman Catholicks* to be in the Church; nor to the Pope neither, for he lies under Excommunication himself,

self, if we believe the Parliament of *Paris*.

But this Article seems to unite them very closely, take a view of every word thereof: Here is the Complement of that Religion, Believe and Swear, Swear Obedience to the Church of *Rome*, and to the Pope, and you are safe; yea, you hardly want any thing else, but examine well the Titles they give here to both, and I doubt not but you will find them in a desperate Condition; for *Rome* proving that Damning Church, which allows no Salvation to any out of her Communion, she wants Charity, the chief of all Christian Vertues; and yet they call it *Holy* in the first place, but most Unholy, being in direct Opposition to the only Rule of Holiness, the most holy Word of God, as clearly appeareth by their unholy Faith and Practice made out to our Reflections. Two out of a great many Instances shall suffice in this place.

1. They acknowledge that Sacraments, even those they have added, to be

be Means of Grace; and we know that God ordain'd Marriage as a Means of Grace, the Grace of Chastity, a main Ingredient of Holiness: But the Church of *Rome* forbids that, and is She not answerable for all the innumerable and abominable Impurities, that have been, and are daily committed by that Prohibition. God doth nothing in vain, but it is a great Vanity in Man to pretend to obtain that Grace, and not use the Means which God hath appointed for that End.

2. I hope *Roman Catholicks* will own, That the shedding of Christ's Blood is our Justification, tho' they name many other Means of this Grace which God never appointed; but since that precious Blood cleanseth from all Sin, it must be also the Cause of Sanctification, which is true Holiness; but the Sacrament of the holy Eucharist is ordained by Christ as a Means of this Grace by the Participation of the Body and Blood of Christ. Where then is *Rome's* Holiness that rejects the Cup, and therefore the Communion of

H

the

the Blood of Christ ? For their Supposition of receiving the Blood with the Body will not do, because our Saviour suppos'd no such thing ; In his Institution of the Means of this Grace he commanded us to do two Things ; but *Rome* saith, *This I will do* ; but the other, *I will not do*. So that this their Holiness is grounded in Disobedience, and Contradiction to God's holy Word.

The next Title is of *Catholick*, which signifies *Universal* ; but the Church of *Rome* is not so in point of Time, for She was not always, nor with respect of Places, for She neither is nor was everywhere. The *Catholick Church*, and Church of *Rome*, are contradictory Terms, which, with Infallibility, Antiquity, Mother and Mistress of all Churches, are Names invented by themselves to please themselves, to signify nothing, and to instruct no body.

But the Name of *Apostolick* is to be noted ; for the Church of *Rome* is clearly proved to be as Anti-apostolical, as Anti-evan-

evangelical. The Apostles broke Bread from House to House; *Rome* breaks no Bread, for it is all vanish'd away before they come to the Houses, whether they pretend to carry it. The Apostles gave the Cup, otherwise *St. Paul* was much in the wrong, when he said, *The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?* But *Rome* forbids it, it were a capital Crime for a Priest to pretend to do it. Is there any thing more opposite than the Faith and Practice of *Rome* to the Epistle to the *Hebrews*, or their pretended Transubstantiation to the Words of *St. Paul*, 1 Cor. xi. 26. *As often as ye eat this Bread, &c.* Ver. 28. *Whosoever shall eat this Bread, and drink this Cup unworthily.* Ver. 29. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.* As for *St. Peter*, whom they stile the Prince of the Apostles, (with as little Veracity as the rest of the Titles which *Rome* assumes to her self,) but they make him but a poor Prince, for he knew nothing of his Principality, nor of those that were to reap the Benefit of it; and

whereas *St. Paul* is very careful to acquaint the World, that the care of all the Churches was committed to him, not out of Pride, but for their Benefit. *St. Peter* takes no Notice either of his Sovereignty, or of his Successors; so far from it, that he names them not among them that he writes to, tho his Neighbours, when Bishop of *Corinth*. And as great as this Apostle was, and as Apostolical as *Rome* calls herself, She learns not of him, nor imitates him; he teaches that the King is Supreme; if so, then he hath none above him but God; but the Pope and Adherents are quite of another Opinion, and think that instead of *Fear God and Honour the King*, he should have said, *Fear God, Honour the Pope, and Reverence the King*, if he be obedient to the Pope, not otherwise.

Whatsoever is said in Scripture to *St. Peter*, or of him, is sufficiently prov'd to belong to all the rest particularly, and to the full to *St. Paul*. But this is nothing to this Article; but it belongs to the Church of *Rome* to prove that the Pope is
St. Pe-

St. *Peter's* Successor, and the Vicar of Christ. The *Pope* is the Bishop of *Rome*, and in this Quality they succeed one to the other, and they have not yet made it out that St. *Peter* was ever Bishop of *Rome*, or if the holy Apostle made a Will, that he left the *Pope* any Legacy, either spiritual or temporal. And there appears no Commission, Institution, or Induction of Christ to constitute the *Pope* his Vicar. But a thing well known, and not to be omitted in this Place, is, when and how the *Popes* arriv'd to this Greatness, which they pretend to be their due, and which we affirm to have not the least Foundation, either in the Scriptures, or in any other Apostolical Tradition; and therefore very improper, if not scandalous Subject of an Article of Christian Faith.

It is known that St. *John* the belov'd Apostle live 100 Years after Christ, 20 Years after St. *Peter*; in which Space of time lived five Bishops of *Rome*, *Linus* *Anacletus*, *Clement*, *Evaristus*, *Alexander*. (The *Roman Catholics* themselves are not well

well agreed which of the three first of these was immediate Successor of St. Peter); but this is certain, that if the Supreme Power was in these Bishops, it follows, that the Government of the Apostles was at an end before they were dead; and if St. John was then Supreme, the Pope of Rome was not Head of the Church.

In the next Century were Bishops of Rome, *Sixtus, Thelesphorus, Hyginus, Pius, Anicetus, Soter, Eletherus, Victor*, Eight in Number: These seemed willing to advance the Church of Rome. They began with imposing some Ceremonies. The first Step was *Anicetus* contending about the Celebration of *Easter*: But in this Point he was persuaded by *Polycarpus*, who for that Purpose went to Rome, and there performed the Office of a Bishop, *Euseb. l. 5. c. 24*. So far the Church had Peace and Quietness, until *Victor*, who grew violent in the Quarrel, and excommunicated the Eastern Bishops because they kept not *Easter* as they did at Rome; but the Eastern Bishops re-

sisted

sisted and reprov'd *Victor*, and made him regard better the Unity of the Church, which consists in the Unity of the Faith, and is not disannulled by the difference of Ceremonies.

Between *Victor* and *Sylvester I.* were 18 Bishops of *Rome*, in the Third Century ; and in all that Time we find not any Title given to any of them greater than that given by *St. Basil* to *St. Ambrose*, That he held the Stern of that great and famous Ship, the Church of God, and that God had placed him in the primary and chief Seat of the Apostles : Therefore the Bishop of *Rome* was in an inferior Seat, at least whilst *St. Ambrose* lived, *Basil*, Epist. 55. And, Epist. 10. he highly complains of the Pride and Ambition of the Bishop of *Rome*, and saith that the Title of Apostolical was given to other good Bishops.

A second Step was, that *Paulus Samosatanus* Bishop of *Antioch* proving a Heretic, and depriv'd by a Council, made Application to *Aurelius* the Heathen Emperor, who referr'd the Matter to the Bi-

Bishop of *Rome* to promote thereby the Honour of *Italy*; not because of his Jurisdiction, which he neither had nor challeng'd.

The Third was, *Steven* threatening to excommunicate some Bishops for Rebaptizing Hereticks: But *Dionysius* Bishop of *Alexandria* reprov'd and stop'd him.

A Fourth degree was, that the Bishop of *Rome* went to *Was* when *Cornelius* receiv'd those that were Excommunicated in *Africa*, of whom *St. Cyprian* saith, *Epist. 55. They sail to Rome with the Reward of Lying*; and that it was ordained, that neither the Bishop of *Rome* nor any other should be a Judge in the Causes of their Church.

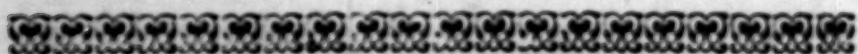
The next was a great Step. *Apiarius* excommunicated by the Sixth Council of *Carthage*, was received by *Zozimus*, Bishop of *Rome*, who asserted his Jurisdiction for so doing. When *Zozimus*, *Bonifacius* and *Celestinus* contended for this Jurisdiction, they claimed it from Scripture:

ture: This Device is but new. Against Ambition, and Usurpation of Popes, it pleased God to raise up one Pope to oppose it with Zeal and Courage. *Gregory I.* very Eminent among the Fathers. His Writings to *John* Bishop of *Constantinople* about it are well known and approved, even among *Roman Catholics*.

But the first and great Step from which the Empire of Antichrist may be dated, is that after *St. Gregory* came. *Bonifacius III.* who obtained of the Emperor *Phocas* this Title which *Gregory* had so highly condemned. Then, and not sooner, was the Church of *Rome* declared Head and Mother of all Churches, and her Bishop, the Bishop, &c. of all Bishops, in the Year of Christ 606.

The next was when *Gregory VII.* was commanded to throw the Images out of the Churches, he resisted, join'd with the *Lombards*, drove the Emperor out of *Italy*; and finding the *Lombards* too hard for him, he craved Assistance of the *French*, who sent *Pepin* into *Italy*, to maintain the Pope Master there; and the Pope made *Pepin* King of *France*, and absolved

the People from their Obedience to King *Chilperic*. Pope *Leo III.* made *Charles Magne Pepin's* Son Emperor, and *Charles* made the Pope Sovereign. *Platina in vita Leonis III.* Conclusion, there was nothing of all this for 50 Years together, that three Popes contended for the Supremacy. And *Baronius, ad annum 897.* saith, that Popes for 150 Years were rather Apostates than Apostoticks.



ARTICLE XII.

“ AND this Catholick Faith, without
 “ which none can be saved, which
 “ at this present I do truly and freely
 “ profess; the same I am resolv’d, God
 “ helping, to retain and profess whole
 “ and inviolable, to my last Breath. And
 “ I shall, as much as in me lies, cause it
 “ to be heid, kept, and preached by all
 “ my Inferiors, and by all those, the
 “ care of whose Souls shall belong to
 “ me.

“ And this *F. N.* promise, vow, and
 “ swear, and so help me God, and the
 “ holy Evangelists.

REFLECTIONS.

Herein is manifest the Damning Church: I wish I could not say the Damnable Church; for if not only the allow'd, unjust and vicious Practices of that Church, but even the Articles of her Faith, are inconsistent with the Honour and Service due to God, and contrary to that Word which he hath given us for our Rule in all things. I cannot conceive the Pride and Confidence of such degenerate, corrupt, and Apostatizing Christians, in Excommunicating and Damning all the World, that hath not ran to the same Impurities in Divine Worship, as they have done. They condemn the *Muscovites*, who are Idolaters as well as they; but they own not the Pope, they call him *Antic*. They sentence all them, who in *England* joined in our Service, after the Reformation, till Pope *Pius V.* excommunicated Queen *Elizabeth*. It was not Damnation before, but the Pope made it so by his *Bull*. They exclude a great many that have not us'd the Service which *Rome* now

doth ; as, *Salisbury, Hereford, &c.* But let all that will be rightly informed read only the *Bulla in Cæna*, and they will see, that so many are excluded out of the Kingdom, that the Door needs not be very wide to admit of them against whom the Pope hath not shut it. The particular Excommunications are so many, and so exactly reckon'd, that I think it an hard Task to find out them that are left out. Nay, let some Christians be heard, and they will tell you, that the Pope himself is under the Anathema, whensoever he pronounces an unjust Excommunication. And where is the Pope every Year, when that dreadful Sentence in *Bulla in Cæna* is published ?

Let all those who are any way tempted to leave the true Orthodox Church of *England*, to go to *Rome*, be persuaded first to know well, and examine seriously and impartially what they are going to do, whether they are going, and read with Attention, this little Book, before they go. Herein is contain'd, not all their Religion ; Three Volumes in *Folio* cannot do it ; but the Quintessence or Sum

of it enough, I presume, to give such Prospect of it, as will fully discover the Danger they are in. Remember to oppose Beginnings; both Priests and Missioners will disguise their Religion; the Pope that can make Articles of Faith to his Purpose, and Sin be no Sin, gives them a Dispensation to say and do any thing that is for the Good of their Church; and these upon Occasion will tell you, we do not so and so, even when you see them do it: But be not deceived; if you turn to the Church of *Rome*, you must believe their fabulous Legends, their deceitful Miracles, their working Relicks, their helping Images, their *Agnus Dei*, and Holy Water; Telling your Beads, going in Processions, praying Souls out of Purgatory, with twenty Things more, which they will not put upon you, if you will but be re-united to the Mother-Church, and to her Head, who makes the Unity thereof. I end with *St. Paul's* Words, *2 Theff. ii. 3, 4. Let no Man deceive you by any means, for that Day shall not come, except there come a falling away first, and that Man of Sin be revealed, the*
Son

Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he is as God, sitteth in the Temple of God, shewing himself that he is God.

CONCLUSION.

Let the Church of Rome restore unto Christians the blessed Cup in the Eucharist, or else reject altogether the holy Scriptures, and give over disputing of Religion. Let them restore unto Christ the Credit of his Word and Institutions, especially the Cup. If they will not part with the Name of *Rome-Christian*, to take up again that of *Rome-Heathen*, let them restore the Cup, the Cup of Blessing which we bless, and which is the Communion of the Blood of Christ, or else let them not pretend to be saved in a Religion, which denies the Application of the only Means of Salvation, that precious Blood which speaks better Things than the Blood of Abel. The Council of *Constance* having well considered of this Matter, concludeth thus; “Tho’ Christ instituted it in both
“ Kinds, and the Primitive Church administered it in both Kinds, yet we will
“ have

“ have a Canon for one.” With these let them tell me that a *Roman Catholick* living, and dying a *Roman Catholick*, may be saved ; I will say, yes indeed, in contempt of the only Means of Salvation, the shedding of the Blood of Christ.

It is so, that the *true Church* is compass’d about with Enemies of all sorts ; that these Enemies are vigorously at work, both above and under Ground ; that a great Breach is already made in her Wall, by Factions, Divisions, Desertions, Schisms, Apostacies, and an overflowing Stream of Vice and Iniquity ; that if God in Mercy will grant to the CLERGY of *England* Grace, to awake out of the Lethargy into which they are fallen, will they not admit of this short Exhortation, Rev. ii. 4, 5. *Ye have lost your first Love. Remember therefore from whence ye are fallen, and repent, and do the first Works.* For by the Judgments that we see and feel, we may say, that the Lord threatneth to remove his Candlestick out of his place, except we repent. Let us all remember what we are, and what we are to do : We are Watchmen set up to give Warning, and
Warn-

Warning we must give, lest both we and our People sleep on to Destruction. We are Angels sent by God to declare unto Men their Faults and their Duty ; and we are to Cry aloud, and spare not, to lift up our Voice like a Trumpet, and shew the People their Transgressions, and the House of Jacob their Sin, Isa. lviii. 1. Which if we do not, the Day of the Lord seemeth to be at hand, and as a Destruction from the Almighty shall it come, Joel i. 15. Lastly, We are Ambassadors for Christ, to put the People in mind of their Covenant with him, of their former Oaths and Engagements, and especially of what they promised in Baptism, " To renounce all the Devil's
 " Works, the Poms and Vanity of this
 " wicked World, and all the sinful Lusts
 " of the Flesh ; to believe all the Articles
 " of the Christian Faith, and to keep
 " God's holy Will and Commandments,
 " and walk in the same all the Days of
 " their Lives." Which if we neglect to do, and for want of Catechizing (a crying Misdemeanour in our Age) suffer our Brethren to turn to the *Popish Religion*, for want of being well instructed in their own, what are we, but such as St. Paul speaks of, *who, Preaching to others, themselves prove Cast-aways !*